Bella Coola Indians - Carbon Original Part One XI

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sister to replace it. She asked, "With what?" and he replied, "With hair from your pudenta." She gave him some and with this he made a bow-string. Soon xfxx after he met twelve grizzly bears, at a time when he carried twelve arrows. The nan s said to onsanother, "Let us kill that puny man," and began to uproot trees to show their strength. Kaltc p replied, "All right, try your worst, I will kill you all." Kaltc p fired his arrows, shattering the trees behind which the grizzly bears stood, and after a tremendous fight succeeded in killing them all. He returned to his sister, and told her that he had killed twelve grizzly bears but had almost lost his own life in the fight. She was much alarmed, and, fearing for his safety, asked him to abandon his dangerous hunting.

A few days later he fired at a squirrel up a tree but he missed the animal and his arrow lodged far above the ground. Kaltc p climbed after it, not noticing that as he did so the tree which he was climbing was growing rapidly taller, his eyes ~~were~~ being always fixed on the arrow above. Finally he reached heaven, the tree passing through a hole in the floor. He laid his bow across as a gang-plank, and in this way left his tree and stood on the floor of heaven. It was a fine, level, treeless country with game in it; at least so he judged from a well-defined runway which passed near the place where he stood. It was evening by this time so he made a snare xfxhixxk st klus, with his bow-string and set it in the runway, though ignorant of ~~the animal which~~ what had made it. Early the following morning he heard a low rumbling and to his amazement saw the sun heading straight for his snare. Then he realised that the runway was the path of the sun. Kaltc p expected that his bow-string would be broken by the impact of the sun, but to his amazement the snare held and the sun was fairly caught. The stalt m emerged from inside, looked around, and demanded angrily, "Who did this?" But he failed to notice Kaltc p who lay hidden and did not answer. Presently some mice came to him, "Did you do this? It is a terrible thing to do, a great mistake which you must rectify". "How?" inquired Kaltc p. "Cover our bodies with your paint (every Bella

Coola carries a small bag for the paint which he uses for self adornment) and we will go and gnaw the string of your noose." Kaltc pxxxxxxxxxx did as the mice asked, and they tried to penetrate to gnaw the cord, but were driven back by the intense heat. "You did not paint us all over", said the mice, "paint our eyes and our rectums." Kaltc p did so; the mice penetrated and gnawed the string, and the sun hurried off on its course. Then the mice said, "Never come back here again, it is a bad place, no people ever come here". Kaltc p was only too willing to follow their advice, so he ~~placed~~ extended his bow-string ~~across~~ over to the tree, which had remained in position, crawled across onto it, and began to descend the tree as he did so rapidly ~~becoming~~ became shorter, until at length he reached the earth. His sister did not know what had become of him, and was weeping at his long absence, thinking that he must be dead. When he had made his presence known she greeted him, "I thought you were dead". He replied, "I had a very narrow escape from death, I have been to heaven though I did not know it." Then he recounted to her his adventures, how her had shot an arrow up into a tree where it had stuck, how he had followed it, but that the tree ~~grew~~ had grown with him until he reached heaven where he had ensnared the sun with the string made from her pudenta hairs. She was terrified at what had happened to him, and ~~again~~ besought him not to go on any more dangerous expeditions.

Not long afterwards he wanted to hunt mallard ducks which swarmed on a near-by lake, and his sister insisted on accompanying him. He threw off his clothing and dived in while she remained on the beach. He had not gone far when his legs were seized by a sqam sk, a huge sea monster which dwelt in the lake. Kaltc p was not swallowed immediately, and retained sufficient presence of mind to call to his sister to throw to him her st tq, a long rope of caribou hide which all Carrier women wear. He caught the end which she threw to him and tied it around his stomach, at the same time directing her to tie the other end to a tree-trunk. When this was done he told her to throw him his stone knife with which he slew the sqam sk. Inside they found the bones of many people whom the monster had devoured. After this adventure Kaltc p

was as frightened as his sister, especially as she pointed out to him that he would have perished but form her help, so he abandoned hunting.

828 Perhaps one hundred years after the first people came down to earth there remained in Nusmata only one ~~old~~ woman, Snu kwul als. She was old, so old that the skin on her face hung down in great folds, while her breasts and body consisted of a mass of of leatherish wrinkles of extreme ugliness: she was so old that she hardly appeared human, infact ~~was~~ more like a witch than a woman. The supreme god, Smai aikila had kept her alive long after her normal course had been run by his supernatural power. One day this old woman said to him, "I want to go down toxearth to pay a visit to my friends there". Smai aikila agreed, and caused an easy road to appear for her which led her to the bank of the Kimsquit River opposite a village. She called out, and four brothers who heard her brought her across in their canoe to the village where they admitted her to their house. Then they sent word to all their friends, inviting them to come and see the scarcely human hag which they had found, it being the first time that any of the people had ever seen anything of the kind.

Presently the four brothers went off to hunt mountain goats, leaving in their house their sister, a young girl who was menstruating for the first time. Now a girl in this condition must observe certain rules;-she must stay in a corner of the house; never go out through the door; using instead a passage through the floor from a point near her bed; never pass in front of a man; never get up early in the morning, but instead wait until all the others have risen; and must not go near the river, this last restriction lasting for a year. In the house where Snu kwul als was quartered there were about 20 or 30 people, relatives and so forth-------as was the rule in the x old type of house--------and she was given a place near the door. That evening a baby girl cried incessantly, and her mother could not pacify the child. Snu kwul als said, "Please give her to me, I will put her to sleep." So the old woman took the

fretting child tx in her arms, and crooned in its ear, "klu, klu, klu, klu, klu" as mothers do for a lullaby, klu la (1) kanaix, over a baby. But, when no one was watching, she inserted her mouth into the baby's ear and sucked out some white substance, s sto a h m, (2)brain, so that the child died. Then she gave it back to its mother, saying, "Put it to bed, it is asleep." The mother did so, not knowing that the treacherous old hag had murdered her child.

When night came all in the house went to sleep, except the young girl who lay awake but silent in her corner. Presently she saw the flabby cheeks of the old woman contract in a long snout-like tube extending from her mouth, which she inserted in the x ear of everyone in the house except the forgotten watcher. No one stirred. Then the old woman went out. For four days the girl remained forgotten in her corner, and during that time no human being entered the house, from which she judged that Gnu kwul ala had murdered everyone in the village. The old woman herself returned at intervals, but the girl said nothing to her.

On the fourth day the brothers returned home, while the old woman happened to be absent. Their sister told them that they had made a great mistake in bringing Gnu kwul ala into the home, that she had killed all the occupants of their own house and probably of others as well, because there had been no visitors for four days. One of the brothers stayed with their sister, while the other three went to investigate. It was as their sister had feared; in the houses there were only corpses. The girl told them that the old woman usually returned at dusk, so before that time the four lay down, as if asleep, but firmly determined to remain awake. But only the eldest, who was kw l carried out his resolve, the other three were began to snore. Presently the old woman came in. (3)The eldest brother had drawn his ground-hog blanket over his face, and through a hole in it he watched the hag's snout materialise and stretch across to the ear of one ax of his brother's ax. He leapt up with a shout and severed the protruding snout with a knife which he had taken care to have at hand. He told what had happened

your friends, I will help you. To-morrow you must eat with me and then return, when I will give you something to restore the dead." So next morning after breakfast he gave the eldest boy a small quantity of what looked like water, a drop of which, he told him to put in each ear, each nostril, and the mouth of each of the dead in order to restore them. Smai aikila then told them to return to earth, following the road which they had taken on ascending, and which he would make easy for them. Thanks to his care they reached the earth in two days and one night. Returned to their village the eldest boy first restored his parents, and afterwards all the people. To those restored it seemed merely as if they had been asleep, none of them knew that they had been dead. The eldest boy became wealthy as a result of presents given to him by in gratitude by those whom he had restored.

83 Not long after the first people had reached this earth Qwax said to Sqpan t , the deer, "Let us go together to some quiet spot where I shall sing of your pranks ancestors and you of mine, what they were and so forth. Let us go to a spot over on that mountain over there," Sqpan t was at first unwilling, but at length he consented, and followed Qwax to the brink of a canyon where the two sat down. Said Qwax, "Go ahead, you sing first", "No", replied Sqpan t , "you first, I have no fit story." So Qwax began and sang, "Sqpan t is an ugly fellow, his legs are skinny and he has a long nose." This made Sqpan t very angry, so he retaliated by singing about how ugly were Qwax's feet and beak. At one Qwax shoved his comrade over the edge of the cliff, he fell down and was killed.

Qwax flew down croaking angrily and began to feast on the grease which he pecked from Sqpan t 's bones, and some of which he carried away to a mating-place of his own. But he could not refrain from speaking a near-by stump, qwaik, (this word is in Qwax's language, formerly there were many languages spoken which are now lost: and the

meal, and when it was over asked Deer if he would dance for them, havingx heard of his skill in that line. Deer was very angry indeed at this cool behaviour on the part of his son's murderers, but he plotted revenge and sat down near the fire to think out the details. Then he agreed to dance and asked one of the spectators to bind on his wrists mussel shells. The spectators beat time, Deer danced beautifully, and the Wolves applauded. Then he changed his dance to one which sent everyone to sleep, when Deer proceeded to cut the throats of his guests with the mussel shells. He had killed three of them when the woman with the good ears awoke, and cried out what Deer was doing. He fled away and climbed a tree, a feat which all deer were able to do in those distant times. In the house there chanced to be an old woman who taught songs to the novices at ceremonials. this woman taught the remaining welf a song, which, she said, would cause Deerto fall down from his retreat, but that on going to the place he must not climb over a tree or he would forget it. The ~~XXX~~ Wolf learnt the song and hurried off after Deer, but forgot his instructions and climbed over a fallen tree, and at once forgot the song. Back he rushed to the house, re-learnt the song, and as he returned to the place where Deer had climbed he took care to go around the end of the tree. He sang the song beneath the tree, and presently one of Deer's legs fell down, and shortly after the whole body fell down dead.

344 Once not long after the people had come to this world a little girl of about ten cried and cried incessantly. Her mother was tired and made no effort to comfort the child, instead ~~heki~~ callously let her cry and went to bed with the other members of the household. Soon a sn'n q came to the wall of the house, applied her mouth to a knot-hole and said to the little f girl, using the voice of her ~~mama~~, father's mother, "Come with me and I shall give you some delicious mountain goat grease and flesh from the stomach of a spring salmon." The little girl stopped crying and prepared to go to her grandmothe's house. Then the sn n q blew on the knot-hole so that it enlarged sufficiently for the girl to pass through, and as soon as she had done so the monster

seized her and thrust her into its basket. The terrified girl shrieked out, "A sn n q one got me", and aroused the household. The young men seized brands from the fire and set out in pursuit of the marauder, guided by the renewed crying of the girl from inside the basket; the sn n q travelled fast, sometimes diving under the earth in its efforts to outdistance its pursuers, but for a long time the men were able to follow but at length had to give up the chase baffled. The mother was heart-broken, especially as her child's loss was her own fault, because the sn n q must have got wind of their new practice of stealing these women they have heard from afar crying.

The sn n q carried the little girl to its lair which was a cave in the precipitous wall of a canyon, approached by a single tree-trunk as bridge, put her inside, and then went out hunting. As the little girl stood weeping bitterly she was spoken to by an old woman whom she saw in the corner of the cave, and who was fastened to the ground by roots which had grown from her centre. The old woman told the girl that the sn n q had captured her years ago and had got power over her because she had eaten some human flesh which her captor had given her. Looking around the little girl saw that on one side of the cave lives were hanging human flesh, and on the other dead men. The old woman bade her eat some of the latter, because it was good and she would be able to tell the sn n q on its return that she had eaten and therefore would escape a meal of human flesh. She further added that the sn n q had forgotten its gloves, from which radiated flaming light, and would be certain to return for them shortly, and suggested a scheme by which the little girl might be able to slay her captor. "Put on the gloves," she said, "and stand in the doorway, opening and shutting them in the sn n q's face as it returns across the stream." The little girl eagerly assented, put on the gloves and waited for her captor's return. Presently she saw the sn n q approaching, and as the latter reached halfway across the bridge the little girl began to open and close her hands so that the flaming light struck the monster in the face. As she did so she sang, "Ta kata pan", "Open your eyes, father", as the old woman

had taught her. The sn n q began to show signs of terror, "Stop, stop, or I shall fall", but the girl continued until the monster fell from the log into the chasm and was killed.

Then the old woman said, "Take the end of this long rope and climb down the chasm, I shall hold one end of it, and cut off the sn n q's breasts, then I sh will haul you up again." The girl did as she was told, found the corpse of the sn n q and cut off the breasts and then the old woman hauled her up again. Then she continued, "The sn n q's four children, who are wolves, are away hunting at present but they will be returning shortly and you must hurry and cook their mother's breasts for them, it will kill them." She had just finished cooking the breasts when the four wolves came in, laden with their spoil of mountain goat meat. The girl gave them the meal which she had cooked for them, and as the first tasted it he said to his companions, "That is queer, this meat tastes like our mother's breasts." The others hurriedly tasted the meat, agreed with what their brother had said, and then fell over dead. At the old woman's bidding the little girl threw the four corpses over the brink of the chasm.

Then said the old woman, "You had better go home now, but take as you go one end of the rope of mountain goat hair which I shall spin out as you travel, otherwise you will be unable to return. When you get home tie it to a tree before you go inside your house. Tell your friends what you have seen, and when they all come here use the rope as guide." So the little girl set out for home, taking with her one end of the rope which the old woman spun, singing as she did so, "tus an kwasta", "make yourself long by your own efforts, kwasta", kwasta being wool. It was a long journey home, perhaps twelve miles, but the little girl carefully carried one end of the rope, nor did she forget to tie it to a tree before entering her house. She told her amazing adventures, and great was the delight of her parents at her escape from such a perilous predicament. She told of the old woman who was rooted to the ground, and gave her a name, which was well known as that of a woman who had [illegible]

disappeared mysteriously one night many years previously, and concerning whom nothing had ever been known. She told moreover of the wealth on the walls of the en n g's house, valuable robbed from the coffins of the dead, and how the old woman had bade her bring her friends and carry away the loot.

Next morning the entire population of the village set out on the quest, led by the little girl who carefully watched the rope which was to guide her back to her destination. After travelling about twelve miles they came to the canyon, and she said, "We are almostxthere, I can see the opening to t e cave", but no one else could distinguish it. They went closer, but still it was invisible to all but she, so she rubbed her hands over the eyes of about a dozen men, and at once t ey were able to see the cave. With these men she entered the cave, and found nothing altered since the preceding day. The cave was packed to the roof with all sorts of valuables, including an almost countlessn number of the mountain goat skins which are so highly prized for their wool. The men took all the contents and divided them equally among all who had taken part in the expedition. A more serious difficulty was to free the old woman. First they tried to pull her up, but her roots were as firm as if they had tried to pull the mountain itself in half. At her request, delivered on t e preceding day by the little girl, they had brought an axe, and when all else failed they cut the roots. But when the last was severed she fell dead, her life extended down into the roots. Then all went home.

n n gs, as do all other living creatures, d rive their power from XXXXXXXXXX Maai aikila, who made all creatures, and without whom there is no power in anything.

(1)

When there were still few people on the earth a Kimsquit stalk r , Sonx wha ar s, (his stalk r name derived from Sonx, heaven) asked Yulatimut to hav a canoe ready for him on the morrow. Yulatimut carried out the request, and by the next day had completed a very fine craft. As there was no religion nor much food supply little

concern.

[illegible] rattling [illegible] rack on which hung the salmon he had recently caught. Soon he heard a noise, and presently Klitsqilimma appeared, wearing nog, apuk , and the full regalia of an kw i . Her teeth rattled like a machine in bad repair. When near the rack her mouth formed itself into a spout with which she began to suck in the salmon with a terrible gurgling sound. The boy fired, the arrow pierced her left breast and she ran off with a shriek of pain.

The boy called out to the sister not to be afraid, then set off in pursuit of the wounded Klitsqilimma. He followed the blood trail and soon found where she had dropped and this he carefully picked up and wore as an ornament on his head-skin as though he were an a kw l , which he was not. The trail led aloft to Tumata, and her pursuer followed unaware of where she was going until she entered a large lodge. It was Tumata, where he sat down outside by a spring. Inside the boy could see all the sisters assemble to try to nurse their wounded sister. They did not enter the house, instead they materialised instantaneously, for all the sisters, though not supernatural creatures of that title, are invisible to us, but it is they who give the necessary power to a kw l s. All the sisters tried to help Klitsqilimma, but not one of them could succeed, because the arrow was invisible to them, having been made by a kl natanalos, i.e. an inhabitant of this world whose works are invisible to all but theirs to ourselves. Presently one of Klitsqilimma's near neighbors went out to draw water from the spring and beside which sat the boy disguised as an a kw l . She asked him, "Are you a real a kw l ?" "Yes", replied the boy, "it is not too serious a case." The girl returned to the house and told the other sisters that there was a man outside who claimed to be an a kw l . Some of the sisters said, "Let us try him, some a kl natanalos are very clever doctors." So they invited the boy to [illegible]. He entered but immediately fell down senseless from the flashing light in Thunder's eye as the latter passed round the wounded woman. After a little he recovered, but only to fall senseless once more, this time from the [illegible] of a n i, the lightning

flamed fire from his eye. Whatever [illegible] effects of this kind, and [illegible] his work, watched all [illegible] as a strange curiosity [illegible] which they were ignorant. The arrow [illegible] could not kill him, but he merely felt it, then drew his [illegible] to dance, with one [illegible] listing him by beating time. Then they joined [illegible] manner of humans on this earth [illegible] wonderful dance. A second time he drew [illegible] off the point of his arrows, which was [illegible] shaft which he concealed under [illegible] flick were being drawn [illegible] drew the broken arrow into the fire, [illegible] with was forthwith cured, because he [illegible] have in their dealings with us.

Previous to [illegible] Klitcanlidzans [illegible] should [illegible] directors. [illegible] will [illegible] to choose whichever he liked. [illegible] and the youth was in a quandary which to select when a young girl who [illegible] was advised him to select the third [illegible] possible. All had wonderful powers to kill [illegible] her eyes and desired to be in a certain [illegible] arrived there. So [illegible] this girl out from among her sisters, who [illegible] with the exception of Klitcanlidzans [illegible] "[illegible] home to-morrow morning." "Yes", [illegible] absent on account of my sister down [illegible] mother-in-law, "if she should [illegible] daughter will do so. She has the necessary [illegible]

home of Kitchenitchema.

That morning the boy and his sister went out for the water, traveling on
Sunday very early in order to not rouse human. They found the water
[illegible] of starvation, because he had been absent for a whole year, though it was only a
single night for him. However his wife revived him with cold water-in-his
face, and his dear girl at once was restored to life. [illegible] This greatly gratified not
only him himself, but all his male friends. Kitchenitchema's brother had brought
with her from Canada a gift for which she [illegible] would have thanked
if he had not [illegible] flirted with her other girl. The married man [illegible] he did so, or if
he wished to pay his respects himself, she would leave it and accompany
return to Canada. For these [illegible] chagrin and disappointment, [illegible] and
a pretty girl [illegible] [illegible] [illegible], The [illegible] [illegible] reported
him to his sisters who would have slain and never returned to her husband.

According to [illegible] the pictures [illegible] of Hester's were made only by
[illegible] s. When one of his staff [illegible] a bad [illegible] a picture he was accustomed to sell
there his brother staff [illegible], give them food, and discover [illegible] girl [illegible] serving
which he had made. Apparently this was done only on special occasions. No slave or
woman was ever allowed to be present.

[illegible] James Charlie's first ancestor, on his father's side, married [illegible] would be
wife, accordingly an angle would be placed at the top of his wampum . The wife is
a piece of [illegible] her father and her mother. Both he and his wife come from the
same village, [illegible].

about a [illegible]

[illegible] Once Tinkerment was to [illegible] and vexed him much to [illegible] the wind, took on his job. But the [illegible] brought [illegible] to keep the earth, so that the rivers and oceans boiled, and it was on [illegible] the people were able to escape. In proof of this event my informant was found [illegible] beneath the surface of the ground to the west of [illegible] across [illegible] River. At Klamath on this occasion a sea [illegible] they were turned to stone, and [illegible] are still to be seen. The same belief is shared by the Karluk people of Kodiak Island.

[illegible] Among the first people [illegible] was one to take [illegible] who [illegible] at a high heat and took up the ashes in two [illegible], cast [illegible] two miles above the site of [illegible]'s settlement. Taking [illegible] a stone axe, some [illegible], and the [illegible] for producing fire, and [illegible], the Kinglaser, Perrie Iicer, [illegible] to cut [illegible] was [illegible] on [illegible] After sojourning for a little time at the [illegible] which began to [illegible] the Gate [illegible] it at Klytie to treat as a guide. In passed through the country Nuthkatl, [illegible] the land of many [illegible] Coast a one [illegible] and the other [illegible] the first [illegible] to [illegible] but assumed the [illegible] place. [illegible] to set out to investigate, and [illegible] ordered [illegible] [illegible] Tsilqot [illegible] Tsilqot. The Light-bringer [illegible] to [illegible] [illegible] [illegible]

had been given

~~1466~~

The hunters

were awakened by a loud boom, and wondered what could be the cause. Presently they saw approaching a figure resembling a man, but with a weird non-human face. He carried in each hand a rock crystal. (1) He raised and lowered his fists as if pounding, so that the crystals struck each other, and as they did so fire came forth together with the booming sound. The eldest brother, Daiks, told the other three to cover their faces with their blankets and keep their eyes closed because what was approaching was both evil and powerful. But the second brother had caught a glimpse of the two crystals which he at once desired greatly, so he watched cautiously, hoping to have an opportunity to steal them. Thunder, for it was none other, ~~was now~~ ~~ran~~ around; at intervals he crossed the intervening valley on a sidewalk which grew before his feet to form a bridge for him, and on which also he was able to retrace his steps. Several times Thunder crossed and recrossed, accompanied by the booming of thunder. He danced near the four brothers and advanced, finally lying down, while fire emerged from his nostrils. The second brother began to get scorched, gradually he felt the heat increase, but was powerless to move, and before dawn, when Thunder was vanished, he had been baked to death.

The three surviving survivors buried their dead brother in a hastily made grave in the floor of the cave, and went, abandoning the mountain goats which they had killed. Daiks, though grieved at the loss of his brother, felt that death was the latter's own fault in seeking what he had been told not to do. After the two youngest brothers died, the sole survivor told his wards secretly; the Thunder and it was to be his potion. Daiks wore white ~~[illegible]~~ and the pelts were taken.

(1) Corresponding to the fire rattles of Thunder dancers.

general cry was raise, "Kill him quickly." s p s said, "Please don't, I will promise to blow for only one month in the year." "No, no, kill him immediately," said his captors. "I'll only blow for twenty days," offered s p s . "No, kill him, we don't want to talk," answered the host. In succession s p s offered to blow for only ten days, and four days, but each was greeted with howls for his instant death. At last s p s offered to blow for only half a day, and his captors agreed to this offer and released him. That is why the cold wind blows on March mornings.

[illegible] , the wife of the North Wind lives [illegible] Cold valley near Firvale. Like her husband she has the power of blowing a cold wind through her rectum. On one occasion her four sons asked her to freeze all the grass so that they could break it easily. It grew bitterly cold, so cold that all the grass was frozen as they had requested.

One November not long after the first people had reached this earth Samux nexotz, a Nusk lat stalt m , and four friends set out hunting mountain goats. This is the rutting season of the goats who frequently gather at this time in small valleys. The five huntsmen were fortunate enough to find a number of goats in a narrow gorge from which escape was impossible. They shot the female goats who leapt over the precipitous cliff in their death agonies, and the males, thinking nothing of danger, did likewise, and were likewise killed. The hunetrs found large cave, tapalat, where they prepared their booty, boiling down the marrow for stai t , mountain goat grease, a favourite delicacy. The smell of the meat attracted many carnivorous animals which the hunters caught in snares, Samux nexotz obtaining enough martens for two blankets. It was January before they had completed their task and were ready to return home, where they had been given up as dead. The hunters prepared snow-shoes by means of which they were able to make their way through the deep snow. It was dusk when

Sioux Wyoots neared his home and heard lamentable weeping and wailing. He enquired who was dead and they answered that they thought that he was, so great was their rejoicing at his safe return. When he was nearly unconscious he learned that the villagers were delighted at the news of the success of the long-absent Indians. A large number of men set off to greet them at the next camp, and when it had been ascertained [illegible] made no halt.

A little after Sioux Wyoots and [illegible] of mountain route from the [illegible] village, [illegible] is to fish for [illegible] by means of [illegible]. [illegible] began to [illegible] [illegible] and put off [illegible] where they could [illegible] [illegible] banks over the fire to [illegible] [illegible] river by [illegible] [illegible] [illegible] [illegible] larger number of [illegible] on the water, but [illegible] [illegible] [illegible] [illegible]

after the child. [illegible]

changed into a muskwal, a yearling mountain goat. The eldest brother, [illegible] one, a name which has been preserved since that time and was brought to my informant by his wife, told his brothers to wait [illegible] further visitation of siut to himself. On a previous occasion he had [illegible] mysteries of heaven, as a result of which experience he had received the power to become a tw l . A tw n told his brothers to wait patiently for him that he would go to Anakolala, the cave where he had received [illegible] on the previous occasion, as soon as he had investigated whether the strange visitation of the gull-goat should be repeated.

He ascended the mountain [illegible] difficult his strange guide ascended [illegible] easily. Finally the two came to a deep chasm about [illegible] wide with [illegible] precipitous rock; along one side there extended a ledge [illegible] ran out into this. Then the latter leaped across the yawning chasm, struck the vertical rock and vanished, having apparently passed through into the interior of the mountain. A kwi could hear the distant sound of a drum. He said to himself, "Well I am only die once," so, being a courageous man and an a kw l , he leaped across the chasm, struck the vertical rock and passed through it. Inside [illegible] a vast assembly of animals gathered, [illegible] were really animals who had gathered to witness the dance of his guide, muskwal. The chief of the animals were glad to be afraid, that henceforth he would be under the protection of the animals and would have no harm, no matter how often he hunted. He spent that night among the animals and next morning set out for Anakolala, not realising that he had been absent for a year, one night among the animals being equivalent to a year among ourselves.

His three brothers waited patiently for him, and at length after a year's absence they saw smoke rising from Anakolala. They hurried to the cave where they

904 Once W kwan t (1), a descendant of A kwi, was setting snares* for mountain goats on Mt. Tsopinat when, after he had captured many mountain goats, he heard from near the crest of the mountain a strange, loud voice which he concluded was that of Kokan . This is a siut bird, a favourite of Smaixaixkilax Smai aikila's, which was formerly found in the Bella Coola area but has now been driven away by the white man's weapons. It was smaller than a raven which it resembled in plumage, had a hooked beak, a note resembling that of a swan, but was peculiar in that its body, bones, and excrement were of mountain goat grease. If anyone succeeded in catching one of these birds it brought him good fortune, valuables came to him as if they had been attracted by a magnet.

* The snares were made of cedar boughs, bent in the shape of a circle and set in the runways of mountain goats.

906 Long, long ago when men and animals were very similar, Toka (3), the Mink, went to the home of a woman, Sita (2) xzu, the Cat-fish. She politely invited him to sit down and gave him a meal. When he had eaten Toka asked his host, "Are you afraid of anything?" "No," replied Sita xzu. "Are you not afraid of Nan, the grizzly bear?" "No," again replied Sita xzu. Toka repeated the same question for Wolf, Black Bear, Wolverine, Cougar, and all the other fierce animals, but Sita xzu assured him that she was afraid of none of them. At length he asked, "Are you afraid of T hn hn (4), the Owl?" "Hush, don't speak of him," said Sita xzu. But her answer had betrayed her fear and the wicked Toka made up his mind to take advantage of what he had learnt.

With that aim in view Toka went to T hn hn 's house and said to the owner, "Please lend me your blanket", the "blanket" being in reality the appearance and attributes of T hn hn himself. T hn hn was unwilling, "Oh no, my blanket is not strong, if you borrow it it may get torn. Besides I have only the one, so it would be

most inconvenient for me to lend it." Toka was greatly disappointed and continued his urging. "Oh please, I will take the greatest care of it." T hn hn still demurred but Toka went on with his pleading, and at length the owner allowed him to wear it outside the door to see whether he could hoot properly or would disgrace him. If the latter lent his blanket. Toka hooted satisfactorily, so on his return T hn hn lent him the blanket, though with some misgivings.

As soon as he had assumed the borrowed plumage Toka flew swiftly towards Sita xzu's house, and began to hoot like T hn hn (2) while he was still some distance from it (1) Sita xzu heard him, and was afraid, so threw on the fire some dry salmon which keeps off T hn hn , but of course was powerless against Toka. As the hooting came nearer and nearer, Sita xzu grew became more and more terrified, until, when it was close to her house, she bolted and barred the door. But Toka broke it to pieces, the door, rushed in and seized Sita xzu's blanket. Sita xzu escaped through the wreck of her door into the water. Toka found that in passing with Sita xzu in the narrow doorway T hn hn 's blanket, which he was wearing, had become torn, and he was afraid, remembering how T hn hn had begged him to be careful of it before consenting to lend the valuable article. However, Toka concealed the rent as well as he could, took the blanket back to its owner, and hung it up in the latter's house without saying telling anything about the accident to it, nor did T hn hn notice anything this until after Toka had gone away. Toka went back to Sita xzu's house and took possession of it with its the rich contents of food. It was a successful theft because Sita xzu never returned and has continued to live in the water until the present day.

Look up

910 (2) Soon after the first people had reached this earth and while they were still endowed with semi-supernatural powers, the four young daughters of Klow went for a walk up the bank of the Kimsquit River. Presently they came to a house and, peering